

Ummah's

Defeat and Jihad

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At-Tibyan Publications

## The Causes of the Ummah's Defeat

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We have heard in the last lesson, and in the previous lessons generally, we heard the causes for victory in the days of [Sayf Ad-Dīn] Qutuz, may Allāh have Mercy upon him. And they are the same causes for victory in all the battles of the Muslims. beginning from the days of the Messenger, صلى الله عليه وسلم, and continuing with all of the Muslims' victories, and until our time today. Indeed, until the Day of Resurrection. And this is because the causes for victory are from the Divine Sunan, and the Divine Sunan do not change and are not exchanged. He, Ta'ālā, Said,

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

### **And you will not find any change in the Sunnah of Allāh [1]**

And the one who examines the causes of victory will see clearly that the Islāmic Ummah in the time of its defeat and weakness had greatly abandoned these causes. And it was tried with many dangerous illnesses, which are, simply, the opposite of the causes for victory that we mentioned in the previous lesson. Let's flip the causes for victory and present the diseases the Ummah is suffering from now, and then [see] how we can free ourselves from these diseases.

The first disease : The absence of clarity about the Islāmic identity.

And the fundamental, sublime Islāmic rule that became clear to us after 'Ayn Jālūt is that if you give victory to Allāh, Allāh will give victory to you. And the Victory of Allāh comes by implementing His Sharī'ah and rallying around one single Islāmic banner. And the banner must be Islāmic, with complete clarity. Islāmic. Not racial or tribal or nationalistic.

As for distance from the Manhaj of Allāh 'Azza Wa Jall, and accepting the Eastern and Western substitution, and turning away from the Book of Allāh 'Azza Wa Jall and the Sunnah of His noble Messenger, صلى الله عليه وسلم, then this is the root of the calamities and the location of the disease. And the Muslims did not change the situation of the Tattār until there appeared the one who called out with the beautiful, deep call, "Wā Islāmāh," as we clarified before [when talking about] the causes of victory at 'Ayn Jālūt. No matter how much any commander tries to incite his people with something other than Islām, he will never be successful, and his nation will never be successful.

Allāh, 'Azza Wa Jall, refused to give us victory except if we bind ourselves to Him on the outside and the inside. Our outside is Muslim and our inside is Muslim. Our politics is Muslim. Or

economics is Muslim. Our media is Muslim. Our judiciary is Muslim. Our army is Muslim. Like this, with clarity. Without concealment or dread or fear or apprehension.

My brothers and sisters, there is nothing for us to be ashamed of. Rather, the one who frees himself from the religion is the one who should be ashamed. Subhān Allāh, look at our present reality. Those who speak about the religion must be very careful, and every word is counted against them, and they must say the words with precision so the words do not have other [unintended] meanings. And as for those who speak about corruption and pornography, then as they wish. No restriction or condition. The music videos, and the shameless programs, and the dirty advertisements, without a watcher or a reckoner. How can a nation that lost its identity to this degree be victorious? How can a nation be victorious where the scholar feels ashamed to say the word of Truth, and the evil one does not feel ashamed to openly proclaim his evil and shamelessness? There must be a pause, O Muslims. The loss of the Islāmic identity is the first and primary disease that enabled the enemies of the Ummah to overtake our lands.

OK, what is the second disease?

The second disease is: Division between the Muslims, the opposite of unity amongst the Muslims.

As the disputes, my brother, were present between all different Muslim provinces in the days of the Tattār, and as Jalāl Ad-Dīn [ibn Khawarizm-Shah] was causing mischief in the lands of the Muslims, while the armies of the Tattār were a few steps away from them, likewise we see differences and disputes creeping between all almost all the Muslim countries. Think, and you will not find two Islāmic lands neighboring one another except that you will find they are disputing over borders, or are differing about [another] issue. The Muslims have become completely busy with themselves. They left the occupying armies to carouse in the territories of the Islāmic world, and they made their preoccupation throwing words and sermons, and sometimes rocks and weapons, back and forth with their Muslim brothers. Subhān Allāh.

And there is no doubt that disputes between the Muslims is a companion of failure. As our Lord clearly Said in His book:

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

**And do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allāh is with the patient ones [2]**

So this is a one of the dangerous diseases that we definitely see with our eyes, and explains for us the ability of the Americans and others to [overpower] the Muslim lands.

The third disease: Luxury and attachment to the Dunyā:

The Dunyā became very large in the eyes of the Muslims in the days of the Tattār, and likewise in our time. There are whole generations of the Muslims who do not live except for their Dunyā, though this Dunyā is despised and lowly. Every individual lives for himself. Every

individual lives to gather wealth, and to beautify and make his living nicer and to enjoy the different types of luxuries and food, drink, transportation, and housing, and to enjoy the different types of singing and the different new forms of music. And so on. The Muslims drowned in their Duniyā. Many of the youth, my brothers, memorize from the shameless songs more than what he memorizes of the Qur'ān. Many of the youth know in detail the lives of the male and female "artists," the living and the dead of them, and know, with certainty, the life story of every athlete in our country or other countries, and do not know anything about the life stories of the heroes and scholars and commanders of the Muslims. Rather, they do not know anything on the life stories of the companions of the Messenger of Allāh. Rather they might not know anything about the life story of the Messenger of Allāh himself! Subhān Allāh. Is this not a disease that requires treatment?

Luxury, my brothers, is from the clear causes of destruction. Allāh, 'Azza Wa Jall, says in His Book:

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا

**And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction. [3]**

The extravagance in the Muslim countries today has reached to the level of the regular Muslims, it even reached to the poor. Can you imagine? To the poor. A man might not find his day's sustenance, but will not be able to give up cigarettes. Subhān Allāh. It may be that he cannot find what will support himself and his children, but he will sit for hours at the cafes and cafeterias and coffee shops, and so on. He might not be able to educate his children, but he is avid and keen on obtaining a video [player] or a satellite dish.

And the ideological extravagance. Subhān Allāh. And what will make you know what is ideological extravagance? Very, very dangerous. It preoccupies the minds of many of those who consider themselves to be cultured with things that do not nourish or avail from hunger at all. Philosophical ideas, secular schools, materialistic notions, statements and insights from people who amount to nothing on the scale of Truth.

Should this be the case for an Ummah that is suffering from a crisis? Should this be the case for an Ummah that is occupied in more than one of its lands? Should this be the case for an Ummah that is backwards in most of the fields of life? The military, political, economic and educational fields, as well as the moral field? This can never be right. But this is the reality that we see with our eyes. Yes, it is a painful reality, but we do not wish to be like ostriches, burying our heads in the sand, and hide these realities from our eyes so that we can live in happiness. This cannot be, this is stupidity and foolishness. We cannot do this. Rather, we should confront these diseases and take a serious pause with our diseases so that we can cure them. And the state of the Muslims will not get better, and their lands will never be freed except through

implementing the Sharī'ah of our Lord, and except with our conformity to our Lord's Sunan of Victory. And this is witnessed in history, and is witnessed in the present.

The fourth disease from the disease of the Islāmic Ummah – and it is a very, very dangerous disease – is the abandonment of Jihād, my brothers...

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As a natural result of the immersion in the Dunyā and the luxury that exceeds the limit, the Muslims have abandoned Jihād, and they satisfied themselves with marching at the tails of other nations. And the Muslims have accepted what their enemies have called As-Salām (peace), when it is clearly Istislām (submission). The Muslims during the time of the Tattār did not understand, just as many of the Muslims in our time now do not understand, that the fundamental way to return the plundered rights of the Ummah is Jihād, and though peace may be the correct solution in certain circumstances, it cannot be the suggested choice if the rights of the Muslims have been looted, and if their blood is spilled, and if they are expelled from their lands, and if their Religion, their opinion, and their standing are mocked. The Muslims do not understand that peace comes only with the return of all their rights, and it is not made except when we are high and honored, and it cannot be unless we possess the sufficient deterrent power so that we may respond to the enemy if he violates the peace agreement. In any other case, the peace is not really peace, rather it is submission, and this is what is not accepted in our Sharī'ah.

The Muslims have to understand very well that the word "Jihād" is not a shameful matter for us to be shy of or to hide from. It is not a vile word that must be erased from the school curriculums, or from the media, and from the pages of the newspapers and books, and from the Friday sermons, and from the lessons, and other than this. Not at all, my brothers! Al-Jihād is a very great word. Al-Jihād is the camel hump (the peak) of Islām. Al-Jihād is the highest thing in Islām, whether the enemies of the Ummah – any enemies of the Ummah, whether from outside of it or from its sons – like it or not. The word "Al-Jihād" in its various forms came in the Qur'ān over 30 times. The word "Al-Qitāl," meaning the Ummah's fighting against its enemies, this word appears over 90 times in the Book of Allāh 'Azza Wa Jall. The word "An-Nasr" (victory) appears over 140 times. To where will we run from these words? To where will we run from these Āyāt?

To where will we run from the Statement of Allāh, Azza Wa Jall,

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ

**O Prophet! Incite the believers to fight [1]**

To where will we run from His Statement,

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

**O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you [2]**

When will the harshness appear if all the Muslim countries are occupied, and we are still searching for peace?

To where will we run from from the Statement of Allāh, Ta'ālā

قَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً

**Fight against the polytheists collectively, as they fight against you collectively [3]**

My brothers and sisters, how can an Ummah who desires to protect itself and to defend its honor and its sanctities leave Jihād and fighting? In what customs, or in what laws, or in what religion, is a nation who is occupied in the East and the West encouraged to not talk about Jihād and fighting and war and preparation? In what law is this present?? My brothers, I believe that this disease, the disease of abandoning Jihād, and abandoning talking about it, and abandoning preparation for it, is from the greatest diseases of the Ummah. And there has never ever been in our history any upliftment except with it, with Jihād in the Path of Allāh. And there is a lesson for us in history.

The fifth disease : also a dangerous disease, the neglect of monetary preparation for wars.

We saw how the Tattār worked hard in preparing everything they could for victory, whether it be soldiers or weapons or the preparation of roads or the placement of lines of action or giving attention to alliances and the psychological war, or the preparation of alternative plans... It was truly a unique preparation, and review the lesson, "The Preparation for the Invasion of Iraq." And on the other side, the Muslims were living in another valley. The Islāmic armies were neglected, and their level declined. No ruler cared to modernize his weapons or train his armies. The proper planning was not put in place. There was no meticulous intelligence-gathering. The Muslims were very, very lax in their preparation. Their priorities were set in a humiliating way. While millions were being spent on palaces and marble and gardens and parties, nothing was spent on the countries' military and educational and economic preparations. While the examples of those who excelled in the educational, military, and management fields lessened in number, there increased the appearance of the male and female singers, and the male and female dancers, and the male and female athletes, and the heedless males and the heedless females. Subhān Allāh. Is this an Ummah that is preparing itself for the emancipation of its lands? Subhān Allāh. An Ummah with such a preparation must be defeated. My brothers, without preparation, the Muslim Ummah will not rise up. Placing our trust in Allāh 'Azza Wa Jall does not mean that we become lax in taking the necessary steps.

And our seeking to prepare does not mean that we become lax in our reliance on our Lord, Subhānahu Wa Ta'ālā. The two must go together. We should expend our utmost effort in the financial preparation of our Ummah, and we should truthfully turn to Allāh 'Azza Wa Jall and ask Him to grant us victory over our enemies and that He makes it easy for these means to produce their results. So that is a very dangerous disease and it continues to be present, and review the statistics on the educational and economic and military and political state of the Ummah so that you can see the extent of the calamity in which the Ummah is living.

The sixth disease: The Muslims' need for an example to follow

The upbringing of an exemplary person, as we mentioned many times before, is thousands of times higher than the upbringing of books and sermons. Soldiers feel a huge sense of estrangement and they completely lose enthusiasm if they lose an example to look up to. A thousand sermons inciting to Jihād if the soldiers find that their leader is the first one to hide during calamities. A thousand sermons on bearing difficult circumstances and being satisfied with little and having Zuhd in the Dunyā, and enduring the economic hardships will avail nothing if the people find their leader living luxuriously in palaces, spending millions on his relaxation and his happiness and his luxury and his noisy parties. A thousand sermons on praiseworthy manners will not produce anything within the Ummah if the one who is supposed to be followed doesn't pray to begin with, and doesn't fast, and doesn't adhere to the cleanliness of hand and tongue and heart and conscience. How can a people be attached to its religion and to the Legislation of its Lord, when they rarely hear the name "Allāh" spoken by their leader or their professor or their upbringing.

How can the people fix their state while the examples that appear for them are immoral examples, completely far from the path of righteousness?

The commander who is not a living example to his people in Jihād and morals and patience and Zuhd and justice should not expect that his people protect him during hard times or that they would stand with him in the times of calamity.

The seventh disease, a very, very dangerous disease: alliance with the enemies of the Ummah...

TO BE CONTINUED

Minutes 19:15-26.16 from the lecture "Baghdād, Between Two Falls" by Dr. Rāghib As-Sirjānī; which is part 12 of 12 from the series "The Story of the Tattār, From the Beginning Until 'Ayn Jālūt"